

882 he thought that Gwanta would really come. He said that he
 836 did not know, appearing less enthusiastic than before. Then
 602 he said that he intended to sorcerize Way and marry Gwanta.
 124 When I pointed out that she was his *sister*, he said, "Oh, that
 835 does not matter; she is not my real sister; just a sister nothing."
 [44] The next day he reported that she had not come. On
 [44] the following day a recruiter came and Gwiypap "signed on"
 to work on a white plantation and left the tribe.

835 A Kwoma boy, despite his disregard of some of the incest
 rules, respects them with reference to his real sister. All in-
 formants agreed that sexual intercourse with a real sister
 never occurred. This, of course, is not proof of the absence
 of brother-sister incest, but it does indicate its rarity. On
 one occasion when Gwiypap was telling me his sexual exploits,
 I asked if he had ever had intercourse with Afi, his real sister.
 He became very serious and said: "No, indeed! She is my
 real sister. These other girls that I have told you about are
 my 'sisters nothing.'" If I had sexual intercourse with her, I
 would be terribly guilty.¹⁸ These other sisters are all right.¹⁹

882 Unmarried youths do not as a rule philander with married
 837 women. Besides the fear of retaliation from the husband, the
 [56] factor of age may also play a part in this restriction. There
 is a strong feeling that a man should not marry or have sex-
 ual relations with a woman older than himself. Gwiypap even

[192] ¹⁸ *Sumwe sumwe mowe*—"nothing sister"—classificatory sister; *mowe sa-*
 [196] *kano*—"sister of the same seed"—real sister.

¹⁹ *Homba*, as nearly as I could discover, is the word which the Kwoma
 use to describe guilt or shame. They have another word for fear or anxiety.
 While the origin of this "guilt" may be quite complicated, the punishments
 that a boy receives as a child for having an erection in his sister's presence,
 and for looking at her genitals, probably play a part in producing the feel-
 ing. It was this word which Gwiypap used to describe what his feelings would
 be if Mar should find out about his affair with Awa.

[535] ²⁰ A myth supports the Kwoma attitude toward brother-sister incest.
 [539] "Once upon a time, long, long, long ago, a father and mother went to the
 swamp to collect sago flour. Their children, a boy and girl, stayed at home.
 They had sexual intercourse. When the parents came home, the girl told
 them what had happened. The father was very angry and killed his son.
 Since then brother-sister incest has been forbidden." Although in real life a
 father would probably not kill his son for this crime, because sons are an
 asset, the myth, which is often told, probably exerts an inhibitory effect on
 sexual behavior between brother and sister.

Becoming a Kwoma

835 "Once upon a time, long, long ago, a man came home one
 • 539 night after dark and lay with a woman, thinking that she
 was his wife. Later he discovered that she was his grown
 daughter. He was very ashamed. He decorated himself in all
 his finery, painted his face black, and went to the house tam-
 beran to sleep. Early in the morning he arose, cut a bamboo,
 and sharpened an edge on it. He went down to the lake, em-
 barked in a canoe, and paddled out into deep water. Here he
 cut off his penis with the bamboo, jumped into the water, and
 drowned himself. Since then it has been taboo for a man to
 have sexual intercourse with his daughter."²²

837 The frequency of philandering with *sisters* decreases when
 835 they marry and leave the hamlet, because the factor of prox-
 602 imity no longer operates. They are replaced by the wives of
 a man's *brothers* who live conveniently near to him. They are
 classed as relatives, designated by the term *brother*, and are
 [262] sexually taboo. The belief that a man will become ill if he
 eats food cooked by anyone except his wife serves to prevent
 philandering with a *brother's* wife. If a man deviates from
 this custom and has sexual relations with her, it may lead to
 an embarrassing situation. He frequently eats at his *broth-*
er's house, particularly when he is helping in some coopera-
 tive economic task, and he must either risk becoming sick by
 eating the food offered him or publicize his illicit behavior
 [578] by refusing to do so. If a man suspects his *brother* of such
 adultery, he may threaten to beat or sorcerize him. The ac-
 cused usually denies the fact, and establishes an alibi if he
 can. Such accusations and denials are not infrequent in
 Kwoma life. If the husband's suspicions are not allayed by
 his *brother's* denials, they may actually come to blows, and,
 if the offense be too flagrant and the husband powerful
 enough, the culprit may be forced to flee the community or
 be killed.²³

[762] ²² It is interesting to note that the man kills himself; no one else holds
 [192] him responsible for the crime. The native explanation for this is that he
 [196] committed suicide because he was "ashamed." The term for this feeling is
homba, the same word used for the feeling about brother-sister incest and
 about sleeping with one's wife.

²³ Takawur had fled from the tribe and was living with one of the river
 tribes because War's wife had accused him of attempting to rape her. Had
 he stayed, War might have killed him.

Songs, exhortations

• 539 Well sung to mourn a death

533 hewinamtu/tyevag/ti ahf

764 samba go ha sowah

afakw mata ni ri ran ho

Who is looking for him?

He is gone to the land of the dead.

Father come and get him.

Well sung to mourn a death

owi hahid

nohve ahf nahf

hogvi ankanahf

rih hoveh

Mother come

Give me sage

Give me meat

I am hungry

789

[92]

Casting a spell (ymaba mwalilo) to used to protect gardens from pigs and theft, to prevent rain, thunder, lightning, to quell the wind, etc. , and for healing purposes.

789

Exhortation to marsalai to quell the wind. If all the snakes are killed, tied up and put in a hold, the wind cannot blow.

539

533

masadri sowiro

hayeve sowiro

hoifna sowiro

hla hofi sowiro

warihof sowiro

ngunk/irabweliw

noh/ fawia juw

lay wawu

Kill the snake (a certain kind in each case)

" " "

" " "

" " "

" " "

Fasten him

Tie him up

Put him in the hollow of a tree.

Magical verse to cure a boil

755

539

533

wa/ ki/ri na foao

Growth on breadfruit go away

mo/ri na foao

Breast go away

ya/to/ki na foao

Leg go away

ta/ba/ na foao

Tobacco go away

ki/ki na foao

Penis go away

ma/da ki na foao

Testicles go away

ha/fo/ki na na foao

Shoulder go away

wa/ri na na foao

Water go away

533

192

Songs are not only sung in choruses (ho/ro/ki/ki), but also with a leader and chorus (ho/ro/ki/ki).

Songeven - a myth.

539

Long, long ago when our great, great grandfathers were not even thought of, all the women were in control of the marasalai. They had a house tambaran built in the top of a tall tree where they would climb up and hold the yandwini and pokwi ceremonies while the men stayed home and worked hard cooking the food. Then there came a little man with light skin who was no more than a foot tall and carried a saw. His name was Songeven which is now the name of an insect that makes a sawing noise. The men talked to Songeven and gave him some raw (fresh) pig and a ripe banana. In return for this the little man burrowed under the bark of the sugri tree, being careful not to disturb its outward appearance. He sawed and sawed at the wood until just a pencil width was remaining to support the tree. When the night of the women's ceremony came, all the women were up in the tree beating the gongs and blowing the sacred flutes. One of the men now went down to the water and made magic to bring wind. Then at the little man's suggestion they all lined up at the foot of the tree with their spears waiting. As the wind came up the tree began to sway. Some of the women were alarmed and looked over the edge of the platform, but the others quelled their fears, "The tree will not fall; there is nothing to fear." Any they went back to their merrymaking, but the tree kept swaying. Its arc became longer and longer and finally with a crash it fell to the ground scattering all the women. The men fell on them and killed them all. They took all the sacred paraphernalia and built a house tambaran on the ground and put in it all they had collected.

They kept this secret from all the young women who were left, and made them cook the food while they made the ceremony. Even since then the men have kept the marasalai secret from the women to pay them back for time when matters were reversed.